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American scholarship is to be congratulated upon the appearance of the first volume of Professor Bennett's monumental *Syntax of Early Latin*. This book will take the place hitherto occupied by Holtze's *Syntaxis Priscorum Scriptorum Latinorum*. The present volume deals with the verb; the second volume will treat the cases, the adjectives, the pronouns, and the particles. G. L.

Dr. William Osler, formerly Professor in the Johns Hopkins University, now Regius Professor of Medicine in Oxford University, who is by common consent "the greatest physician in the English-speaking world", contributes to the December American magazine an eloquent article on *Man's Redemption of Man*. Beginning with the statement that of man there has been published a triple gospel—of his soul, of his goods, of his body—he passes with a mere glance at Christianity and the long struggle of twenty centuries to make the gospel of Christ the earnest desire of the best people of the race, and the long struggle of mankind to cause acquiescence in the principles of eternal justice, to the third gospel—that of the body, the fight to save human beings from physical pain and suffering.

The article is in the main a sketch of the development of preventive medicine, but he has occasion in this sketch to go back to the origin of the movement, which he finds (like the origins of so much else that dominates our thought to-day) in the thinking of the ancient Greeks. His words on this subject, representing as they do the belief of one whose belief is entitled to the highest consideration to which the belief of one single man can be entitled, are so interesting and so important that all teachers of the Classics should read them. Besides them such vitriolic outpourings as those of Professor Stevenson, to which I shall allude in the next number, fall into insignificance. Dr. Osler's words are these:

Man's redemption of man is the great triumph of Greek thought. The tap-root of modern science sinks deep in Greek soil, the astounding fertility of which is one of the outstanding facts of history. As Sir Henry Maine says: "To one small people . . . it was given to create the principle of progress. That people was the Greek. Except the blind forces of nature nothing moves in this world which is not Greek in its origin". Though not always recognized, the controlling principles of our art, literature and

philosophy, as well as those of science, are Hellenic. We still think in certain levels only with the help of Plato, and there is not a lecture-room of this university in which the trained ear may not catch echoes of the Lyceum. In his introductory chapter of his *Rise of the Greek Epic*, Professor Murray dwells on the keen desire of the Greeks to make life a better thing than it is, and to help in the service of man, a thought that pervades Greek life like an aroma. From Homer to Lucian there is one refrain—pride in the body as a whole; and in the strong conviction that 'our soul in its rose-mesh' is quite as much helped by flesh as flesh is by soul, the Greek sang his song "For pleasant is this flesh". Just so far as we appreciate the fair mind in the fair body so far do we apprehend ideals expressed to-day in every department of life. The beautiful soul harmonizing with a beautiful body is as much the glorious ideal of Plato as it is the end of the education of Aristotle. What a splendid picture in Book iii of the *Republic* of the day when "our youth will dwell in a land of health, amid fair sights and sounds and receive the good in every thing; and beauty, the effluence of fair works, shall flow into the eye and ear like a health-giving breeze from a purer region, and insensibly draw the soul from earliest years into likeness and sympathy with the beauty of reason". The glory of this zeal for the enrichment of the present life was revealed to the Greeks as to no other people, but in respect to care for the body of the common man we have only seen its fulfilment in our own day, but as a direct result of methods of research initiated by them.

Philosophy, as Plato tells us, begins with wonder; and staring open eyed at the starry heavens on the plains of Mesopotamia, man took a first step in the careful observation of nature, which carried him a long way in his career. But he was very slow to learn the second step—how to interrogate nature, to search out her secrets, as Harvey puts it, by way of experiment. The Chaldeans who invented gnomons, and predicted eclipses, made a good beginning. The Greeks did not get much beyond trained observation, though Pythagoras made one fundamental experiment when he determined the dependence of the pitch of sound on the length of the vibrating cord. But so far did unaided observation and brilliant generalization carry Greek thinkers that there is scarcely a modern discovery which by anticipation cannot be found in their writings. Indeed one is staggered at their grasp of great principles. Man can do a great deal of observation and thinking, but with them alone he cannot unravel the mysteries of nature. Had he been able the Greeks would have done it; and could Plato and Aristotle have grasped the value of experiment in the progress of human knowledge, the course of European history might have been very different.

G. L.